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al-aḥyā of Ibn 'Aydarūs is printed on the margin of the Sayyid Murtaḍā's commentary (edition of Cairo, 1311), Vol. I, pp. 1-40, and the *Imlā* of al-Ghazzālī on pp. 41-252. The text of the *Imlā* is in great disorder. Finally, the book edited by Malter cannot possibly be by al-Ghazzālī; the contents and arrangement are enough. On Abū Ḥafs an-Nasafi (pp. 427 sq.) there is a paper with a translation of his '*Aqida* in this JOURNAL, Vol. XII, pp. 73 sqq., and Vol. XIII, pp. 140 sq. On p. 446, No. 112, *r. al-ghauth* is explained as though *Ghauth al-a'zam* were the name of a particular mystic; it is rather the title of a high official in the Ṣūfī hierarchy, like Quṭb. On p. 451 there is another curious mistake. On l. 18 *awliyā* is explained as "the friends of the Prophet;" it is, of course, the friends of God. On Ibn Sinā (pp. 452-8) we can now add Carra de Vaux's *Avicenne* and his curiously pessimistic or agnostic poem on the *nafs* in *JA.*, 9, Vol. XIV, pp. 157 sq. On p. 460 it would have been worth while to draw attention to the many translations of Ibn Ṭufayl's *Ḥay b. Yaḡzān*; it is one of the few Arabic books that have secured an absolutely independent footing in European literature. On Averroes (pp. 461 sq.) reference should have been made to Tzitze de Boer's *Widersprüche der Philosophie*, a very valuable contribution to our knowledge of a man who is an intellectual puzzle because he chose to be one. No. 15, on p. 462, *Kitāb falsafat al-qāḍī al-fāḍil* (so rightly), printed at Cairo in 1313, is simply a reprint of the tractates published by M. J. Müller in 1859. This is shown by the text, which contains Müller's conjectural emendations, even where they are unnecessary. Finally in the article on Idrīsī, the geographer, no notice is taken of the Roman edition of 1592, the Paris translation of 1619, Jaubert's translation of 1836, or the extracts by Dozy-de Goeje, Amari-Schiaparelli, and Gildemeister. The reference which Dr. Brockelmann makes to a Swedish pamphlet will help a comparatively small number of his readers.

It is obvious that such annotation as this might proceed indefinitely; but that possibility does not detract in the least from the value of the book. The subject is such that absolute completeness and accuracy are unattainable. We have here, it is true, no history in any exact sense, but we have a thesaurus, a *κειμήλιον ἐς ἀεί*, of Arabic literary biography and bibliography. Every Arabist must be grateful to Dr. Brockelmann for his self-denying and patient labors. I only regret that the space allotted to me has not permitted me to treat his book at greater length.

HARTFORD, CONN.

DUNCAN B. MACDONALD.

THE MOHAMMEDAN ORIENT.¹

These may be regarded as the first numbers of a kind of supplement to the *Orientalische Literatur-Zeitung*, which is to consist of notes and articles by Professor Hartmann dealing with the movements of

¹ DER ISLAMISCHE ORIENT. Berichte und Forschungen. Von Martin Hartmann. Heft I, II, III. Berlin: Wolf Feiser Verlag, 1889, 1900. 40 and 102 pp.

contemporary Islām. It is an undertaking to be heartily commended. Professor Hartmann has already abundantly shown how deeply he penetrated into the life of the Muslim East during his twelve years of official residence there. In the first number the first and longest article deals with the panislamic movement and its attempt to unite the Muslim peoples through the bond of Arabic. It shows how this Arabic renaissance may be the hope of the future, if it can be guided into the right paths toward enlightenment and true education; that here there is a chance for a reformed Islām, and that Islām can be reformed. There is no question of the magnitude of the problem. The Muslim world, like the Chinese world, is far too great to be permanently held in subjection by the civilization of the West; it must absorb that civilization and work out its own life. The other notes are on the legend of St. Barṣiṣā, already discussed by Goldziher and Landberg—this is of high interest—on the name Schoa for the Arabs settled in Bornu, on the Fihrist's notice of Ibn Ishāq as author of a *Sīra* of the Prophet, and on the popular use of transliteration in the East. The second and third numbers deal with the Chinese crisis as affected by Islām, and especially with the part which Germany may play in the reconstruction of China. They will be found very valuable for the amount of information which they contain on the Muslims of the far East; but Dr. Hartmann's plans for the future are of a very visionary character, and his prejudices and limitations are colossal. That he regards Thackeray's Joe Sedley as representing the modern English official in India is a quite magnificent joke.

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DUNCAN B. MACDONALD.

AL-WĀQIDĪ'S LIFE OF MUHAMMAD.¹

In view of the great edition of the *Ṭabaqāt* of Ibn Sa'd which is being prepared by Sachau, and of the renewed interest in the biography of the prophet which will come with it, such a study as this of al-Wāqidī's book on the life of Muhammad at al-Madina is very timely. It is more nearly, and this of necessity, a comparison of al-Wāqidī with Ibn Ishāq, at least so far as we can get back to Ibn Ishāq through Ibn Hishām and aṭ-Ṭabarī. Dr. Horovitz treats his subject under four heads. First, the history of the text. The difficulty here is that all our manuscripts of the Maghāzī—and he had access not only to von Kremer's defective edition, but also to Wellhausen's copy of Fischer's manuscript—belong to one recension, and that there are grave discrepancies between it and the quotations in aṭ-Ṭabarī and elsewhere. Dr. Horovitz is driven to postpone the solution of this difficulty till we have the assistance of Ibn Sa'd's *Sīra*. Second, al-Wāqidī's sources and how he made use of them. Third, to what extent and how did he criticise his sources? Fourth, the contents of his book—what he has that is lacking in Ibn

¹ DE WĀQIDII LIBRO QUI KITĀB AL MAGĀZĪ INSCRIBITUR. Commentatio critica quam scripsit Josef Horovitz, Dr. phil. Berolini: Mayer et Müller, 1898. 48 pp.